

A

REVIEW

OF THE

Affair of *FRANCE*:

With Observations on TRANSACTIONS at Home.

Thursday, September 6. 1705.

IN my last, I brought the Question of *Jure Divino* upon the Stage; I did not examine the thing it felt, for that I reserve to another place; but I am debating what can be the Intent and Meaning of starting and asserting this Doctrine, among the Church of England Men, at this time of Day.

I think, I made it plain, that there can be no other Design in arguing the Inherent Right of Government, but to argue that the Queen has no Right at all.

I think, 'tis very rational to argue, That if they deny this, they must deny their Imaginary King, and fall with the Revolution into the *Violent Suspicions* of the Cheat put upon the Nation in his Birth, which are mentioned in the P. of O's Declaration. In short, they must either renounce the Claim of that pretended King, or protest against the Title of the Queen, or Damn their Doctrine of Divine Right, and let them take which of the three they please.

1. If the last, then to what purpose do they bring that upon the Stage, which they will be driven to the Necessity of renouncing again, and so talk something which signifies nothing, and argue on purpose to be laught at?

2. If they are for rejecting their pretended Birth, and blasting the young hopes of the Family as a Spurious Imposture; then what can they say for themselves, that they do not conform to the Present Government, and take the Oath to the Queen? Since, if that Prince, as they call him, be a Phantasm, a Meteor of Popish Exhalations, an *Ignis Fatuus*, a Light without Fire, a Birth of projected Treason to this Nation; then their Divine Right must die under the Midwife's Hands; or it will immediately center in the Queen, and fly to her for Protection.

3. If they are for maintaining Divine Right, and the Prince of Wales too; then let them tell us, if they can, what Title upon their

their foot, the Queen can have to the *English* Crown?

Her Majesty in the mean time, is exceedingly oblig'd to these Gentlemen; and above all, to the High Church of *England* Clergy, that joyn with them in these preposterous Projects, and the Mystery remains yet untiddl'd, how they will reconcile it to the rest of their pretensions—Indeed the High Church Men may see here, to what Necessities, Exigencies, and Scandalous Shifts the Party is driven; and had they any Eyes, they might see whose work they are doing.

Can it be possible, that they can be *Englishmen*, who, in so scandalous a manner Mortgage their Integrity, their Loyalty and their Character as *Englishmen*? Pray, Gentlemen, let us ask, *who are you*? Let the World see you, let us furnish our selves with your Character from your own Mouths.

1. Are you Protestants? Can it be possible you should be so, and yet form such a Mine against your Religion? Can you, as Protestants, for the maintaining a giddy Notion of other Mens Brain, covet to come under the absolute Dominion of a Popish Prince? Can you do Justice to God, to your selves, your Country, or your Posterity, in Sacrificing the Truth committed to your Charge; in behalf of all these, to a wild Modern Invention, a *Chimera* made up of False Principles, and worse Conclusions, which being in it self wholly imaginary, is set on foot by a Party, on purpose to render Ridiculous, to Banter, and Buffoon the Settlement, both Politick and Religious in these Nations?

Can it be possible that *Englishmen* and Protestants, can so betray their Principles, and Sacrifice Religion to their private Resentments? Is all our Claim to Liberty, and Property of Estates on one hand, and of Conscience on the other, come to this? What then shall we lay to Religion, and how easily can Men form it by their Fancies and Interest? What have your Fathers fought for, your Martyrs Dyed for, your Laws been made for? Can you so easily give up your Inheritance, and bring in that Popish Authority, which in the late Revolution, was Suppress'd with so much Zeal, and so Universal a Concurrence of the whole Nation?

I cannot forget what I happened to hear Delivered at the Bar of the House of Lords, in a Message from the Commons, in Convention just upon the Revolution——

Mr. *H—den* carried up the Message, and the Words were as follows:

“ My Lords, I am Commanded by the Commons of *England*, Assembled in Convention, to Acquaint your Lordships with a Resolution, pass'd *Nemine Contradicente* by them, and Order'd to be Deliver'd to your Lordships, *viz*,

“ That it is Inconsistent with the Constitution of this Protestant Kingdom, to be Govern'd by a Popish Prince.

This is a Declaration which ought to be wrote in Letters of Gold; no Protestant, no *English* Man ought to be Ignorant either of the Substance, or the Circumstance of them; they ought to know not only that it is true in Fact, but that it has been Declar'd so by Parliament; they ought to know that the Constitution of the *English* Nation is so understood by all the True Defenders of its Liberty, and Exposers of its Iaws.

Who are you then, Gentlemen of the High Church, that you should push at things inconsistent with the Constitution of *England*, and contrary to the Express Declaration of the Representative of the Nation, consent to have us under the Government of One, whose Right is absolutely Inconsistent with the Constitution——Will you be call'd Protestants who are willing to come under the Power of a Popish Prince? Is this consistent with the Safety and Good of the Protestant Religion, and with the Care every Christian ought to have of it?

If you are Protestants, you must at the same time be mad Men, worse than any in *Bedlam*; whose Understandings are incapable of judging what is, or is not proper for the Preservation, or Destruction of the Religion and Liberty of your Native Country.

2. Are you *English* Men? It has been undoubtedly the justest Character of *English* Men, of any could ever be given them, that they are Tenacious of Liberty, and Positive in the Maintaining the Privileges granted by their Kings, obtain'd by their Sword, and Handed down to them from their Fathers.

The Doctrine of Divine Right does not only

only lead us by the Hand to a Popish Prince, but also to a Popish Tyrant, whoever he is, that shall Rule by absolute Authority, Indefeazible and Independent, must be a Tyrant; 'tis in his Nature, and this gives him a loose, all the Bonds and Obligations of Laws, Oaths, Compacts and Consequences are taken off; the Brute is let loose on the Man, and the Reins given to that lust of Rule, which, I believe, I do no wrong in saying, is mix'd in our very Natures, and runs thro' the whole Mass, as the Effects of that Pride and Ambition which fill'd our first Parents, and is convey'd to us their Posterity, by an uninterrupted Descent.

*Nature has left this Tincture in the Blood,
That all Men would be Tyrants if they cou'd,
Not Kings alone, nor Ecclesiastick Pride,
But Parliaments, and all Mankind beside:
If we forbear our Neighbours in Devour,
'Tis not for want of Will, but want of Power;
'Tis all a General Epidemick Taint,
Ambition's Natures Darling—*

Would any Men in their Senses then, having Bounds and Limits set by Legal Authority, and most just Prescription to this Unhappy Error in Nature, strive of their own accord, to trust Nature with more Power than she ought to be Trusted with; take off the just Weights of Law, and Constitution, which in all Ages have help'd to Crush and keep down this Swelling Vapour of Ambition——Sure they can never be English Men, that would prompt that Mischief among us? That would draw up the Slices of the Laws, and turn the Stream of Pride and Intolerable Tyranny, upon the Liberties of this Nation?

To persuade Men that are in Power, that their Power is unrestrain'd, is to be sure to have it unrestrain'd; 'tis Effectually to prompt them to Exert it beyond all Restraint; to Contemn Law, Trample upon Liberty, and Destroy all the Branches of Constitution.

This is some part of the Picture of this Monster of *Jure Divino*, but this is not the main Reason why it is shown at this time of Day; Would you know the meaning why we are so fond of *Jure Divino*? Why we are running back to that foolish abdicated Spectre of Tyranny? The Reason is plain, because

this once bewildring the Fancies of the People, will Effectually Overthrow the present Constitution, Dissolve the Succession, Annihilate all our Declarations of Right, and Limitations of the Crown.

In short, if *Jure Divino* comes upon the Stage, the Queen has no more Title to the Crown than my Lord Mayor's Horse; all the People are bound by the Laws of God to Depose her, as an Usurper, and Restore their Rightful and Lawful King James III. all the Risque of Liberty, Protestant Religion, Property, Wives and Children, or such like Trifles, to the Contrary in any wise notwithstanding.

And now 'tis out, here's the Riddle Expounded; here is the Comment upon this Worthy Text; this is the *Rebearfal* Transposed; this is *Jacobinism* in Miniature; the true Effigy of a *Jure Divino* Protestant; let all the Men in England, put a fairer Construction upon it if they can; I am positive in this, and must be excused the Tautology of Repetition, *Jure Divino* can have no other End in it; its Professors can have no other End in starting it at this Time; they must Preach this Doctrine directly against the Queen's Title, or it will fall to the Ground, even in their own Management.

And now, Gentlemen of the High Church, *What must we say of you?* What sort of Monsters will ye make your selves? *Have you taken the Oaths to the Queen?* Have you taken the Abjuration? Have you Entred your selves into the Lists of the Revolution? You ought to Tremble at the Repetition of the Abjuration, while you pursue the Interest you have Abjur'd; while you profess yourselves to believe Her Majesty an Usurper, at the same time that you Swear Allegiance to her? Were ever such things practis'd among the most Unpolish'd Pagan Nations of the World? The Perjury is horrid, the Hypocrisy of it without Precedent, and the Consequences must be most Pernicious.

Are you the Gentlemen that cry out of Hypocrisy in the Occasional Conformity of the *Dissenters*? Here is Occasional Conformity in its proper Dress, in its Original Colour; here is that Occasional Conformity, that cannot be practis'd without Hypocrisy, and that of the Worst and Blackest Sort, and most fatal to the Nation.

A *Jacobite* in Principle, taking the Oaths to the Queen, is two ways an Occasional Conformist, and both ways a most Notorious Hypocrite.

1. As he is in his Heart a Subject to the Abdicated Race of King *James*, only Occasionally Conforms to the Oath of Allegiance to the present Government, to serve himself, save a Place or a Benefice, and so Eat the Bread of that Prince, he Desires to see Deposed and Sacrific'd to the Resentment of the other; and while he prays for her with his Lips, Curses her in his Heart.

2. As he Occasionally Conforms to the present Government, on purpose to be thereby the better able to serve the former King, under the Cloak of his Compliance with this — By the first of these he is a Hypocrite, by the last, a Traytor; and no Occasional Conformity in the World, is more Dangerously Hypocritical than this.

From the Hypocrisy of this Occasional Conformity, Innumerable Mischiefs flow; How many of these Occasional Conformists did we find in the Horrid Assassination-Plot? These are Dangerous People indeed, a Profess'd *Jacobite* is an Honest Fellow to these, he may Deserve Pity and Allowance; and I would no more Persecute a Zealous Sincere *Jacobite*, merely because he was so, than I would a *Papist*, or any other Man, merely for his Religion.

But for a Man to Swear to a Government he Abhors, take Pensions, Places, Tythes, and Salaries from a Government, which in his heart he wishes Overthrown, he certainly Occasionally Conforms to serve a Turn; the very Hypocrisy he Charges upon the *Dissenters*, and for the Exposing which, he so warmly joyns in Occasional Bills, Tacks, Plots, and all the Violent Methods he can Imagine.

Were not the Twelve *Warwickshire* Jesuits (*Clergymen I mean*) Occasional Conformists? And was not the Thirteenth of them that refused to take the Oaths, under the Mental Reservations of the rest, a Sufferer, because he could not Occasionally Conform?

A Man would really wonder, why these Gentlemen should Quarrel at Occasional Conformity; and how they should have the Face to call the *Dissenters* Hypocrites, when

they themselves are guilty of the Grosest Hypocrisy, and are not asham'd to put such a Cheat on God Almighty and the Queen; make a Jest of their Allegiance, a Shuttlecock of their Oaths, and pursue one End, while they Engage in and pretend to the other.

Behold an Occasional Conformist; View him, Gentlemen, in a Clear Light; our next shall present him at less Distance, and open the Eyes of the People, to know him from the rest of the Black Sheep of the Bleating Flock, that the Wolf in Sheep's Cloathing may be Discovered.

ADVERTISEMENT S.

WASSE's Elixir for the Gout and Rheumatism; for the Cholick, Stone, Gravel, and Ulcers in the Bladder and Kidneys; a sure Remedy for the Dry-Gripes in the West-Indies. Price Three Shillings the Half-pint, with Printed Directions. Sold by Mr. James Atkinson, near Cherry-Garden Stairs, Rotherhithe. Mr. John Rogers, Stationer, near the Tower. At Brightman's Coffee-house near Wapping Old-Stairs. At Nand's Coffee-house near Temple-Bar. At North's Coffee-house in King-street. Mr. George Fowler, instrument-maker, near Cock-hill. Mr. John Thornton, in the Minories. Mr. Richard Mount, Stationer, on Tower-hill. Mr. Baker, Book-seller, at Mercers Chappel. Mr. Clark, Book-seller, in Birch-lane. At Jones's Coffee-house in Finch-lane. Mrs. Bond, next Door to Man's Coffee-house near Whitehall. Ives's Coffee-house in Bartholomew-lane. Mr. Billingsley, under the Royal-Exchange. At Oliver's Coffee-house, at Westminster-hall Gate. Mrs. Miller, Milliner, at the Red Mt. in Pope's-head Alley. Mr. Waley, at the Magpye without Bishopsgate. Roe's Coffee-house, at the Bridge-foot in Southwark. At the Admiralty Coffee-house, St. Malthus in London-house yard, and at his own House in Clements-lane.

Lately Publish'd,

THE Appendix to the Review; Together with an Index of the First Volume; which Compleats the said First Volume, of the Reviews: And all those Gentlemen who have bespoke of the Author, the said First Volume Entire, may have them Delivered, Bound up together with all the Supplements, at J. Matthews's, or at the Publishers of the Review.